

Summary of the Friday Sermon Delivered By Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV, on 4th September 1998

But those who desire excess are the transgressors -
And those who are faithful to their trusts and their pledges.
And those who are honest in their testimonies.
And those who stand guard over their prayers.
These will be honourable in the Gardens.

The Holy Quran. al-Ma'arij [The Spiral Staircase]: 32 - 36.

The subject of keeping trusts is very important and the lifeblood of a one's spiritual life lies therein. True believers are meant by *وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ* ['And those who are faithful to their trusts and their pledges.']. Bearing honest testimonies has 3 meanings. First that one should testify to what one can always be faithful - That when asked one should always say what one has witnessed. Secondly to only speak what the eyes have seen – Not to convey hearsay. Thirdly that whenever a statement is made not to change it from fear of people but to stick to it loyally. When a statement is altered then the first statement cannot be trusted nor the second. For example the American President Clinton testified on oath to different things at different times. When a person ignores the Quranic teaching they become inveigled in weird and wonderful wrangles. Albeit here the faithful are mentioned and their signs are spoken of but this teaching is for all peoples and the believers are presented as an example to the whole of mankind:

Abu Musa reported Allah's Apostle ﷺ as saying 'The honest Muslim trustee who spends' (sometimes he said 'who gives') 'what they are commanded to do and gives that heartily overflowing with cheerfulness and gives it to one to whom it is ordered, he is one of the charitable.'¹

Similarly it is recorded in another *Hadith* that the Holy Prophet ﷺ stated that 'Whoever guarantees by themselves 6 things to me I guarantee them Paradise.' The Holy Prophet could not have said this without permission from Allah. Those 6 things are as follows:

- 1 - That when you speak let it be the truth.
- 2 - That when you make a promise you fulfill it.
- 3 - That when you are entrusted you should offer it up.
- 4 - That you guard your private parts.
- 5 - That you restrain your gaze
- 6 - That you restrain your hands.²

Restraining your gaze means that you when your eye fleetingly falls on a place which creates false inclinations you should look away. Never look at a person as if you are seeking out their beauty to satiate your lust. To restrain the hand is directed at those who are habitually overcome by their anger and never consider the consequences before they speak and never

¹ Muslim, ibn al-Hajjaj. *Sahih Muslim*.

² Ibn Hanbal, Abu Abdullah Muhammad. *Musnad Ahmad Ibn Hanbal*.

consider their right of inflicting bodily chastisement upon another so that their hands react spontaneously. They should restrain their hand:

Narrated Abdul Rehman bin Saad said ‘I heard Abu Saeed al-Khudri say: The Messenger of Allah said 'One of the greatest trusts before Allah on the Day of Resurrection will be a man who had intercourse with his wife, and she with him, then he divulges her secret.’³

When one keeps the guarding of one's (private) parts in mind then one would understand this Prophetic statement. A lady who purely for the command of God has revealed her beauty to her husband becomes a very great trust. Despite this if a person divulges wife's secrets to others he would be considered to have breached a very great trust on the Day of Resurrection. This is a case that can be observed in society and is neglected in 2 ways. Firstly there are some who mentions these things in jest or speak of her flaws. Another situation is that everything is okay as long as they are together but when they separate, or are divorced then they realise her inner flaws and begin to announce them. Whether a marriage is intact or broken these are the trusts that are to be kept anyhow.

In another *Hadith* it is [narrated] that:

‘When trusts are breached then await the Hour’ and the loss of trusts was explained by the Holy Prophet ﷺ to mean that *the unworthy would be made responsible*.⁴

This contains the counsel to always select good and able people for an office. *The Hour* also means that whenever unworthy people are made responsibility it would mean to play a havoc upon society. If wrong officials are selected then the administrations would keep deteriorating. *The Hour* is to come upon the mischievous so such a society would be progressively degenerate. Until it is their time to be grabbed. Thus if you observe the societies where people were unfaithful to their trusts you would see that the situation there is progressively deteriorating.

Trustworthiness has descended into the people or into their hearts. Trust is something inculcated in human nature. Wherever I learn of fraudsters who are unfaithful I remove them from the *Jamat* regardless of their relationship with me because the keeping of trusts is a hallmark of the *Jamat* that must be upheld.

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³ Abu Daud, Sulayman ibn al-Ash‘ath. *Sunan Abī Dāwūd*: v. Tr. Nasiruddin al-Khattab. (Darussalm, 2008). 298).

⁴ Bukhari, Muhammad ibn Ismail. *Sahih Bukhari*.